

# BETTY THINGS TO WEAR

New York City—Deep yokes are generally becoming and just now are among the most fashionable of all models. This very attractive waist



FANCY YOKE WAIST. Shows one of cream colored lace over chiffon combined with a full blouse of pale blue crepe poplin and includes sleeves of the very latest model. The trimming also is a novelty and consists

possible to have a variety of different effects for the one gown. These bodices are often elaborate affairs of pleats which are really a part of the gown itself. On one gown, for instance, the folds of the bodice are high at the back, carried up in a point.

**How to Wear the Hat.**  
Both English and American women must come to Paris to learn to wear their hats with distinction. Only the Parisienne understands just how to always wear correct headgear. Never does she wear a superbly large and flaring hat laden with expensive plumes except she be en grande toilette.

**Eyelet Embroidery.**  
Very many of the most beautiful new cloth gowns are worked in eyelets, along with other embroidery, in broderie Anglaise fashion.

**Severe and Gentle Tailor Mades.**  
Two kinds of severe tailor mades are to divide feminine affection, and fashion will smile alike upon both the severe and ornate style of coat and skirt costume. The dividing line will be found even more distinctly than formerly, the severe gown having for its basic fabric the rougher tweeds and mixtures and the frock of lesser severity being smartly evolved from one of the legion of new smooth cloths, which,

## A SERMON FOR SUNDAY

AN ELOQUENT DISCOURSE ENTITLED "FREEDOM IN CHRIST."

The Rev. Edward Hunting Ridd Says How Faith Unfolds Itself in Many Forms of Christian Experience—Penitence, Growth and Service.

BROOKLYN, N. Y.—The Rev. Edward Hunting Ridd, pastor of the First Congregational Church, Dedham, Mass., preached Sunday morning in the Tomkins Avenue Congregational Church, New York City, the sermon "Freedom in Christ," and the text was from John ii: 13 and 14: "But as many as received Him to them gave He the right to become children of God, even to them that believe on His name, who were born not of blood nor of the will of the flesh nor of the will of man, but of God." Mr. Ridd said:

Can I do as I please? Or must I will to do as another pleases? Am I a free agent or are limitations placed upon me? Is liberty unrestrained freedom, or am I the more truly free when my actions and words are controlled by divine power, possessed willingly upon man by his own enlightened self?

To answer these questions intelligently, clearly and helpfully takes us at once into that field of Christian sociology and of that interrelation of man and man with his God which so engages the attention of men everywhere to-day. The place and duty of the church is very clear. It is to show men in the spirit of love and sympathy, of open-mindedness, of tolerance, that the word of God gives us great elemental teachings by a master thinker and reasoner, who was divine and who claims the right to influence men. The so-called great problems of labor and capital will find a permanent solution only by the arbitrament of the Man of Galilee. But it is your duty and mine to remind ourselves and others that according to the requirements of the requirements of God in Christ shall the problems of life be met and be grappled and worth while results be achieved.

We are here to-day to ask entrance into the light. We are here to-day to ask that truth which may make us free. We long to know how to be happily and contentedly free. To have our freedom so used that everywhere men shall recognize it as the privilege of their birth and possess it with us, we shall together make men strong. Bearing one another's burdens we shall surely fulfill in part the law of Christ. The gospel of St. John, simple yet profound, shows us how to attain freedom in Christ. It reminds us what is so necessary to recall in this easy going, non-thinking age, viz., that in no real and permanent sense are men children of God until Christ has made them such by vital union with Him. This we have no right to call ourselves children until God Himself transfers that right to us by an act of will and obedience on our part, so recognized by Christ, who has in the very process of our obedience done His part. To claim the friendship of another is not to possess it. To say of Christ and our relations to Him, as we say of some of our well-known people, "Oh, yes, I know Him well; He is a warm and friendly man; when I really little more than a formal introduction has been given, is in essence to know only about Him, and that in a formal sense, instead of being divinely commissioned by the living Holy Spirit of God to be "child of God" and an heir with Christ to eternal life. Manifestly, then, this is an important matter to us all—even to the careless, thoughtless ones who make up a part of every audience. Have we any right to call ourselves children of God? And if we have, what has God, by His regenerating spirit, done in us?

It was our New England poet, Lowell, who said: "The thing we long for—that we are for one transcendent moment. But even the poet fails to be true to fact unless we have such a definite, genuine faith in God's power and willingness to give us Himself and to make us sons and daughters of the living God, that we receive Him and by that receipt of Him as our Saviour not only for one transcendent moment, but for all the moments for the rest of time, and in that act we are born of God, and by that act we are given the right to become—aye, to be given as children of God.

Almost immediately in this sublime, scholarly and heart-searching gospel of John, that great teacher, speaking the words of Christ Himself, begins by dividing mankind into the same two divisions which are represented in this audience, and in every audience, viz., those who have received Him and those who, though they were born of Him by creation, received Him not, by a regenerating faith. And I want just now, if possible, to avoid abstruse, moss-covered theological terms and phraseology, and to clothe these burning issues in simple, clear Bible language, but none the less to remind ourselves that many of us are longing to get out into the open sky, in some of the old-fashioned, necessary doctrines of the word of God. We have gotten some of the choicest and most essential statements of divine truth belatedly, and we are not quite sure where we are. May God's spirit enlighten and ally our minds with the truth of these truths this day, and align us all in the comforting strength of His own consoling, and I frankly believe, my brother, we cannot be satisfied in this subtle hunt by turns to make peace, as they will uplift and rest us. Even though you turn to Emerson, who has been so exalted and almost defined by some in New England Unitarianism and ask him about the creation of a thousand forests in an acre of soil, and Egypt, Greece, Rome, Gaul, Britain, America, he is forced already in the first man, and, potentially, in the second, but might also bring it to surface and to living power save the touch of Christ the Redeemer of Manhood. Nor does the statement of Carlyle satisfy me, for you recall the words of the poet's own, he says: "Man stands in the centre of nature; his fraction of time encircled by eternity, his handbreadth of space encircled by infinitude." I say this cannot satisfy you, for you long to know how you can best grow, and where you are in this "centre of nature," and where and how you are to spend eternity. And you turn to that beautifully human and real poet, Robert Burns, and remember with him that "The man's a man for a' that," and here you feel that you may be arguing in a circle, and if Burns had only known more of the Man of Calvary, he would have saved many of the sins which brighten his whole life. Or you may stand with that dear English poet, Gray, as from afar he beholds Eton College and exclaims, "Ah, tell them they are men," and those words and that poet's longing, more nearly your own soul's wish, and you add, "Ah, tell them of the Man, who became flesh and dwelt among them, that He might redeem men for Himself." It is in this incarnate word that we must turn if we are to be enlightened and satisfied. And few passages in God's word speak out more hope and immediate blessing than the text: "As many as received Him, to them gave He the right to become children of God."

But some one asks, what is the process by which this is done? And I reply in the continuing words of this same verse: "Even to them that believe on His name." But what is it to believe on His name? What is faith? And we reply with Buxton: "Faith is the filial, trustful relation, which the whole man, intellect, heart and will sustains toward the Lord Jesus Christ." Christ said to His disciples, "Come ye after Me, and I will make you fishers of men." They obeyed. Heart, intellect and will accepted and believed. Christ, to have the right and the power to communicate to them "sonship" of God. Disciples of Him who walked among them as their Redeemer. And when they had given Him that simple confidence and proved it openly by obedience to His command of public confession of His claim, glad and willing to be known as His followers and co-workers, at that moment were they given the right to be the children of God. Then were they born not of blood, nor of the will of the flesh, nor of the will of man, but of God. The genuineness of their faith and sonship was attested in various ways, and their position in Christ was equipment for service to others. They did not doubt the divine personality of Christ, but their fol-

lowed Him. Four child loves and rejoices in you when he obeys you. Christ the great captain of righteousness is asking men to follow Him. If ye know, these things, more than mere intellectual assent to the doctrines and teachings of Christ, for this may remain only profession and not pass into feeling and action. We recall the searching words of Christ speaking to the intellectual failures of the Pharisees, in Matthew xv: 8: "These people honoreth Me with their lips, but their heart is far from Me. But in vain they do worship Me, teaching as doctrines the commandments of men." And again, when He was speaking to this same aristocracy of the intellect and sticklers for the strict letter of the law, He said: "Why call ye Me Lord! Lord! and do not the things which I say?" Manifestly, then, Christ was eager that men should give honest, hearty assent to His claims to discipleship. He then promised potential freedom, personal liberty. But the mere exercise of faith was not enough. Christianity is something larger and finer than even the genuine exercise of faith in the person and work of Christ. It is faith unfolds itself in many forms of Christian experience and activity, all of which are embraced in "repentance, prayer and service." When St. Paul spoke of the little band of men at Ephesus, who had exercised their faith in the personal Christ, he bade them "grow up in all things into Him, who is the head of the church." But lest there may be some among us this morning who, thinking that the matter over, do not find it difficult to believe this Divine Son of God but who do not quite appreciate the reborn of a man to his sin, to his failures and disobedient acts of wrong and evil, is necessary to repent? And what is repentance? "Except ye repent," cried John the Baptist. Manifestly it is necessary. And what is it? "It is a deep change of the entire thinking, feeling and will; and involves a total cleansing, enlightenment, contrition and confession, prayer, pardon and peace, counting the cost of endeavor after new obedience." Look these for a moment. Enlightened thought is the work of the Holy Ghost. It was not until the prodigal son came himself that he started on that wonderful pathway to lifelong blessing. Enlightenment as to his own folly and foolishness, and as to the father's love awaited return. My brother, if some things are uncertain, pray for enlightenment and who in the same chapter proclaimed himself to be the light of men, will lead the path to contrition and confession. "I have sinned against heaven and Thy sight" was a life giving confession and prayer. It showed that faith the Father's love was sorry and that his heart was ingratiate. It showed that heart for redemption of the soul's receiving of it, and because He received, he had the right to be a son of God. Man repented and by His divine act regenerated.

Some of us here to-day who will admit the truth of much that I say, but in whom about whom there are obstacles which have not the courage and the determined patience to overcome. Some of us here to-day who are in the sin in the soul, like St. Paul of old, you find a laxity "when you do good evil is present a false pride in one's own personality and achievement, for there is no real freedom when it is based on these that are other men are tendencies; the pronouncement of worldly interests and friendships, and the insincerity of many passing Christians. Ah, how many of us this latter in mind! Nevertheless, no man is enabled to rise above these scales and become sons of God.

Again I ask the vital question of this message, can I do it please? Or must I do it as another pleases? I do not mean an honest study of the New Testament will show us that only freedom which is comprehensive of freedom and liberty which is the nature of man, when we have accepted or received His Son Jesus Christ our Redeemer and Master. May you today, my earnest, seeking friends, find Christ whose sacrificial love, revealed in this atoning blood, and receiving by faith, he called children of God and if children, then heirs, heirs of God and joint heirs with Christ, if so be we suffer with Him, that we may also be glorified together.

**Every Man a Peter.**  
"Paint me a picture," is a great matter to his favorite pupil. "Paint me a picture," said the man of Galilee, "I cannot paint a picture worthy of a man." "But do it for my sake—foy sake," was the response. The student went to his task, and after many months of labor he returned to the master and said, "Come and see." When the man fell, the greatest picture of the seas before them. "The Last Supper," Leonardo da Vinci.

"Paint me a picture," says the Divine Master to every Christian in this community. Do not say that cannot, for His aid is promised you. "I'm a picture of consecrated servitude it for my sake." And in the coming, when we walk the corridors of the immortal, perchance we shall see on its walls our pictures of consecrated self, which shall be to the honor of that which is forever set, because it shall be "for His sake."

**Have Faith in God.**  
Phillips Brooks declared would strive to see the loving hand of God in every trial and sorrow. He once passed this through his mind, moving dial. "What shall I do with this sorrow that God has sent me?" "Take it up and bear it, and get a strength and blessing of it." "Ah, if I only knew what was there was in it, I could give it away." "What shall I do with this sorrow that God has sent me?" "Take it up and bear it, and get a strength and blessing of it." "Ah, if I only knew what was there was in it, I could give it away." "What shall I do with this sorrow that God has sent me?" "Take it up and bear it, and get a strength and blessing of it." "Ah, if I only knew what was there was in it, I could give it away."

**Had the Missionary Spirit.**  
John R. Mott visited a college in Ceylon where he found a band of students so poor that sixteen of them occupied one room. Near the building was a garden, in which they spent their spare time cultivating bananas. When Mr. Mott inquired, "What do you do with the money that they took off in the sea. Two years ago," they said, "we sent one of our graduates then. He started a school, and it has developed now into a college. We are going to send him to another island this year." They also said that he had instructed their cook that every tenth handful of rice should be laid aside, that they might sell it, in order to have Christ preached a little more widely.

**The Cost is Great.**  
The cost of not being a Christian missionary is very great. One is in danger of losing the qualities of heroism, of unselfishness, of wide-eyed charity, of self-sacrificingness and naturalness, of deep religious spirituality, of adaptability, of the courage of demagogue that flows on intimate acquaintance with great souls, of the broadening influences of great spiritual movements and statesmanlike policies.

**Little Aid on the Sea.**  
A religious man can receive but little help in regard to his religion on the public streets to-day because everybody is rushing to and from his worldly business and very little thought of the church and God. "The streets are pure, but some of the people who walk upon them are the ones that are impure."—Rev. Herbert Judson White, Beverly, Mass.

**No Leanness of Soul.**  
Leanness of soul is the portion of him who has gotten his wealth by fraud, but he who chooses poverty rather than the honorable gain is richer than the mighty.

**Always With God.**  
Never attempt one duty without God; you may attempt 10,000 with Him—ones.

**Badly Beaten That Morning.**  
A Ft. Fairfield lady living in the country says that a short time ago she was awakened at about 3 o'clock in the morning by a furious ring of the telephone in her house. Feeling from the wildness of the ring that somebody's house must be on fire or that somebody was bleeding to death, she scampared downstairs and nervously seized the receiver, only to hear a shrill soprano voice shriek: "Got your washin' done yet? Had mine out half an hour ago."—Leviston Journal.

**Sentence Sermon.**  
Kindness is catching. One sin bears many seeds. A ledger makes a hard pillow. Red blood is always better than blue vision. None are so poor as those who do not love people. A poor man does not need to be a poor sort of a man. Living for one's land is greater far than dying for it. He has made no great gains who has never lost anything. A man never gets much hold on heaven when he grasps humanity with just two fingers. More enemies have been slain by mercy than by malice. Chance is one of the most profane words in our language. Real religion never has to advertise for a chance to do good. A man's title to glory does not depend on the glory of his title here. Men who are always on the make never make much of anything. An open denial of God may be better than an empty definition of Him. The light of one life shines farther than the brilliance of a century's logic. The rainbow of love always looks best against the black clouds of hate. When religion is a matter of business, business is never a matter of religion. The church is not at all sacred when it thinks that the street is wholly secular.—Chicago Tribune.

**George Ade on His Stage Ambitions.**  
George Ade, the author of five pieces running simultaneously, is the man of the hour in theatrical circles, having eclipsed even Clyde Fitch in the rapidity of his rise as a playwright. Mr. Ade takes his success modestly and disclaims any desire to pose as a dramatist of serious intent. "If I have any single ambition in reference to the stage," said Mr. Ade, "it is to deplete every day American life in such a manner as to amuse the public and not offend good taste. If, incidentally, I can touch upon some of the weaknesses and foibles of the present moment without slandering my own countrymen, or holding our home people up to ridicule, the plays will have a value which never can attach to an entertainment that is merely farcical.

"I do not wish," he continued, "to be serious or didactic. It seems to me that any writer who can amuse the American public without resorting to the use of questionable topics or physical buffoonery has done something of which he need not be ashamed, even if he sheds no great light on any national problem."—Theatre Magazine.

**Painted Paragraphs.**  
Never strike a man for a loan when he is down. It is far easier to make a bullet proof garment than it is to construct a steam laundry proof shirt. Vice is always punished—on the stage. The blindness of love enables young people to economize on gas. A man may pose as a sculptor without cutting much of a figure. A man's conscience is continually reminding him of his neighbor's sinfulness. The so-called new thought is merely an old thought discovered by new people. In Adams' day woman was merely a side issue, but at the present writing she poses as the whole show. Women have better control of their tongues than men have; in fact, men have no control whatever of women's tongues.—Chicago News.

**Women.**  
There were four women: a pretty woman, a great woman, a wise woman, and a good woman. About the pretty woman thousands pressed, asking her how she did her hair. Hundreds gathered about the great woman, asking her how she managed her butler. Dozens drew near to the wise woman, asking her how she avoided inkling her fingers. But the good woman stood alone, except for a blind person, who could not see that she was either pretty, nor great, nor wise, and was, therefore, curious to know why she was good.—Life.

**Three Queer Animal Tales.**  
The Indians say that if a beaver sent out from the parents' lodge fails to find a mate he is set to repair the dam. If he fails a second time he is banished. An Arab writer has the same story. He tells us that those who buy beaver skins can distinguish between the skins of masters and slaves. The latter have the hair of the head rubbed off, because they have to pound the wood for their masters' food, and do it with their heads. One more story is about the puma, the "friend of man." A certain Maldonada, a girl of Buenos Ayres, was falsely accused of having sought to betray the town to the Indians, and was condemned to be exposed in the forest. An enormous puma guarded her all night from the attacks of other beasts. The next day she was taken back to town and pronounced to be innocent.—Edmund Selous' "Romance of the Animal World."

No matter how smart a person is, he is never quite smart enough to realize that there are others equally smart.



To be a successful wife, to retain the love and admiration of her husband should be a woman's constant study. Mrs. Brown and Mrs. Potts tell their stories for the benefit of all wives and mothers.

**DEAR MRS. PINKHAM.**—Lydia E. Pinkham's Vegetable Compound will make every mother well, strong, healthy and happy. I dragged through nine years of miserable existence, worn out with pain and weariness. I then noticed a statement of a woman troubled as I was, and the wonderful results she had from your Vegetable Compound, and decided to try what it would do for me, and used it for three months. At the end of that time I was a different woman, the neighbors remarked it, and my husband fell in love with me all over again. It seemed like a new existence. I had been suffering with inflammation and falling of the womb, but your medicine cured me, and built up my entire system, till I was indeed like a new woman.—Sincerely yours, Mrs. CHAS. F. BROWN, 21 Cedar Terrace, Hot Springs, Ark., Vice President Mothers' Club.

Suffering women should not fail to profit by Mrs. Pinkham's experiences; just as surely as she was cured of the troubles enumerated in her letter, just so surely will Lydia E. Pinkham's Vegetable Compound cure other women who suffer from womb troubles, inflammation of the ovaries, kidney troubles, nervous excitability, and nervous prostration. Read the story of Mrs. Potts to all mothers:—



**DEAR MRS. PINKHAM.**—During the early part of my married life I was very delicate in health. I had two miscarriages, and both my husband and I felt very badly as we were anxious to have children. A neighbor who had been using Lydia E. Pinkham's Vegetable Compound advised me to try it, and I decided to do so. I soon felt that my appetite was increasing, the headaches gradually decreased and finally disappeared, and my general health improved. I felt as if new blood coursed through my veins, the sluggish tired feeling disappeared, and I became strong and well. Within a year after I became the mother of a strong healthy child, the joy of our home. You certainly have a splendid remedy, and I wish every mother knew of it.—Sincerely yours, Mrs. ANNA POTTS, 510 Park Ave., Hot Springs, Ark.

If you feel that there is anything at all unusual or puzzling about your case, or if you wish confidential advice of the most experienced, write to Mrs. Pinkham, Lynn, Mass., and you will be advised free of charge. Lydia E. Pinkham's Vegetable Compound has cured and is curing thousands of cases of female troubles—curing them inexpensively and absolutely. Remember this when you go to your druggist. Insist upon getting **Lydia E. Pinkham's Vegetable Compound.**

**Codd's Curious Defenses.**  
An interesting book might be written on the subject of "Curious Defenses." One excellent instance is supplied here in what was known as "Codd's Puzzle." Codd was defending a client accused of stealing a duck. He set up seven defenses: (1) The accused bought the duck and paid for it; (2) he found it; (3) it was given to him; (4) it flew into his garden; (5) it was put in his pocket while he slept; 6 and 7 are not recorded; but an amicus curiae suggested that there never was any duck at all. Then accused was acquitted, not "because they chose any particular defense, but because they did not know which to choose, and so gave the prisoner the benefit of the doubt."—Spectator.

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of ruchings of the material gathered through the middle and finished with tiny silk braid over the stitching. In addition to outlining the yoke and concealing the closing at the front it is continued round, the lower edge falling over the belt to give a bolero suggestion. The sleeves are of the "leg o' mutton" sort and generously full above the elbows, snug fitting below. At the waist is worn a shaped belt of pume velvet and a little fall of lace completes the front.

The waist consists of the fitted lining, the full back and fronts with the yoke. The yoke is hooked over onto the left shoulder seam while the waist and lining are closed separately at the front. The sleeves are made in one piece each, arranged over fitted foundations that are faced to form the cuffs. The deep girle is smoothly fitted and extended slightly below the waist line at the front.

The quantity of material required for the medium size is three and five-eighths yards twenty-one inches wide, three and one-half twenty-seven inches wide, or two yards forty-four inches wide, with one yard of all-over lace and five-eighths yards of velvet for belt.

**Petal Dress.**  
One of the loveliest dresses is of satiny Liberty silk in delicate pinks. And it might well serve as a costume for a bal masque if the fair wearer had a floral headress, though it is not at all loud and none too showy for any evening wear. This dress is a flounced affair, the skirt being in triple flounce effect. Each flounce is cut out in petal shape around the edge, and between these petals another petal of palest pink chiffon is introduced. The petals are edged with tiny pink sequins and the veenings are done in glistening silks. Three shaped flounces form the elbow sleeves, and the pretty blouse bodice is likewise formed of three overlapping sections, these like the skirt flounces being edged in this petal effect.

**Belts and Bodices.**  
Belts and bodices of all sorts and descriptions are worn with waists of dinner and ball gowns. Silk, satin and velvet on the bias are in favor, or ribbon, but the long sash ends have not met with popular approval, and the bodice is fastened with buckles or fancy buttons. The different colored bodices considered so smart last season will be as fashionable as ever, and certainly they are a great addition to almost any gown, besides making it



GIRL'S BOX PLEATED DRESS.

five and three-quarter yards twenty-seven inches wide, three and one-half yards forty-four inches wide, or two and one-half yards fifty-two inches wide.

**Girl's Box Pleated Dress.**  
Box pleated dresses in Russian style suit young girls admirably well and are essentially smart. This one is quite novel, inasmuch as it includes bretelles which are arranged under the pleats and give the broad shoulder line that is so marked a feature of the season. The model is made of army blue serge trimmed with fancy braid and is worn with a white collar and blue tie. All materials in vogue for girls' dresses are, however, equally appropriate. The dress is made with backs and fronts and is closed invisibly beneath the box pleat at the left of the front. The pleats are laid for its entire length and the bretelles are attached to the waist beneath the edge of the outer ones. The sleeves are full, pleated at both upper and lower edges and finished with shaped cuffs, and at the waist is arranged a belt which is slipped under straps at the under-arm seams. The quantity of material required for the medium size (eight years) is

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